

## In Him.

BY C. H. BALSBAUGH.

Your sweetly fraternal letter has just come. Am glad you have been found of the Good Shepherd, and carried home on his shoulders rejoicing. Your letter gives evidence throughout that you are one of the Elect, and possess the Pearl of great price. This treasure outweighs all worlds and all glories and all pleasures outside the circle of redemption. If you have the Spirit-witnessed sense of "fellowship with the Father, and with His Son Jesus Christ," you are richer than Vanderbilt, or Rothschild, or Stewart, or all the millionaires put together.

If you aim at usefulness in the vineyard of your Savior, ponder well the conditions. Death of self lies at the root of redemption. Faith is the substance of the unseen and unhanded, and no capable or fruitful faith is possible without an absolute absorption of the sin-will in that oneness with God which makes his infleshing a fact. Without faith it is impossible to please God, and Jesus is the author and finisher of faith, and to him we must look unceasingly for all our efficiency in service, or joy in tribulation. The Christian is joyful in God when the sky is overcast and the storm howls as well as when the sun shines. Fair-weather saint count very little in the establishment or extension of the kingdom of God. It is those who drain the wormwood of Gethsemane and endure the agonies of Golgotha, that are pillars in the temple of the living God. Weathercocks who know not their belongings, shifted about from party to party by every breeze of opinion, are poor material with which to build the "habitation of God through the Spirit." "Be ye steadfast and immovable, always abounding in the work of the Lord." "It is written," "it is written," "it is written" was the weapon of Jehovah-Jesus against the arch-foe. In the "it is written" lie deep and manifold truths under and between the lines. Think not when you have read the letter that you know all the mind of the Spirit. Christ's words are all pure gold, no taint of dross in them, and we are to accept them at their solid value viz. the mere tithe of what the spirit holds in reserve through them. He has promised, "Lo, I am with you always, even to the end of the world." Here all the centuries are packed into sixteen words. This is the epitome of all Christian history. The Bible is God's stenographic Magna Charta "Complete in Him." Repeat this again and again and again with larger meaning every time. Forever and forever will this be the repetition of the redeemed soul: "Complete in him." Here is an everlasting immutable Rock to stand upon, and we need not fear that it will ever give the shadow of a shade of a fraction of nothing. No matter what your vocation, or your position in the conventional scale of society, you can shine for Jesus, live the beauty of his sacrificial life, do all your manual labor as hired by him for the uncountable ages of eternal life. He pays well, hundred fold in this life, and in the world to come millionfold, trillionfold, infinite, infinite.

Let every movement of hand or foot, or any other member, be to the praise of divine grace. Eye and ear and lip, mind and heart, finger and toe, all are purchased by the blood of the Lamb for the illustration of the life of God incarnate. Sin and grace cannot reign contemporaneously. Hybrids are not Christians. Beware of attempting to serve world and flesh and Jesus simultaneously. It has always proved a dead failure. It is the glory of Christianity that our eating and drinking, and all that we do, is dominated, directed, and sanctified by the Holy Spirit. In God and for God is the syllabus of the holy oracles. Every moment and act is to be characterized by the quality that distinguished by the Divine Incarnation. You need not walk in darkness and doubt. "Abraham went out, not knowing whither he went." What odds? God had called him. The midnight of nature and carnal reason is the noontide of faith. Commit your way and your being to the government and guidance of the Divine Shekinah, and give your fears to the wind. You need not walk one step in your own strength or wisdom. This

great tumult in the church is only a publication of our lack of the simplicity that is in Christ. "I will guide thee with mine eye." Is not this enough? Underneath and around you are the everlasting arms, and the omnipresent Paraclete will lead you just where God wants you to go. All the fullness of the Godhead dwells in Jesus, and Jesus is ours by faith through the Holy Ghost. Have faith in God, love him with all the heart, do all things for his glory derive all your joy from his approval, have your life hid with Christ in God, and you will know what salvation means. So to live is to walk every hour in the consciousness of redemption. Our reward is sure, but our main inspiration and impulse is what we now realize of the sweetness and power of the indwelling God.

## The Law of Christian Baptism and its Execution.

The law of Christian baptism as expressed in the commission is, baptize the believers of the Gospel. Go ye, therefore, and teach all nations, baptizing them in the name, and *matheteusate*, the word here rendered, *teach*, is conceded by all learned men to signify, *make disciples*. This, is beyond all doubt the proper rendering of the term *matheteusate*. The verb *matheteuo* when governing an accusative, signifies to make a disciple. Unquestionable it is not nations, indiscriminately that was commanded to be baptized for, *ta ethne*, the nations, being neuter, is not the antecedent to *autous*, which is masculine, and which is the accusative governed by *matheteusate*. Its antecedent is *mathetas* in the verb, *matheteusate*.

The phrase, teaching them to observe all things which I have commanded you respects the disciple; for Christ did not command nations, indiscriminately, to obey His commandments, but His disciples. Christ commanded all to repent and observe his commandments, and then as his disciples they were to keep his commandments.

The word rendered teach in the 20th verse of the 28th chapter of St. Matt., is not the same as the word rendered teach in the 19th verse. That word is *didaskontes*, a word that imports the office of a preceptor. Two things were enjoined upon the disciples, as the apostles in the commission. The work of making disciples, and the education of those disciples. The apostles then were authorized by the law of Christ to baptize disciples only. Therefore this law amounts to a prohibition of the baptizing of those who are not disciples.

The above I have written in the house of bro D. Miller, near Sidney, Ind., Nov. 16.

JOHN NICHOLSON.

## A Good Confession.

One of Frederick the Great's best gentlemen was Hans Joachim von Zietan. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. It was sacrament day. The next time he appeared at the palace the king, whose infidel tendencies were well known, made use of some profane expressions about the Lord's Supper, and the other guests laughed at the remarks made on the occasion. Zietan shook his gray head solemnly, stood up, saluted the king, and then said in a firm voice, "Your Majesty knows well that in war I have never feared any danger, and everywhere have boldly risked my life for you and my country. But there is One above us who is greater than you and me—greater than all men; He is the Savior and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted, for on Him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your majesty." This open confession of his Savior by Zietan made a powerful impression on the king, who felt that he had been wrong in his attack on the faith of his general, and he was not ashamed to own it to his brave old general before all his other guests.—BRITISH WORKMAN.

## Feuds in Churches.

We have spoken of feuds in families, and the duty of healing them before the New Year opens. Even more imperative is the duty of healing feuds in churches.

The members of a family may not all pretend to be Christians. Some of them may not admit an appeal to the Bible. If they quarrel, the shame comes on them, and not necessarily on the cause of Christianity.

But the members of a church all claim to be Christians. That is their profession. That is why they are banded together. They claim to take Christ as Lord and Master. They are working, they say, to honor him and to extend his principles in the world.

But Christ's teachings are full of blessings upon the peace-makers. Christ's last prayer was for the unity of his disciples. "Follow after peace" is the formal injunction and the constant spirit of the Bible. And yet the churches are not few that are distracted by differences which threaten to tear them in pieces, and which make religion the meriment of the ungodly. The disgrace of such a state of things is evident and most sad. Members who ought to be brothers avoid speaking to each other. The prayer-meetings are ruined, and the work of Christ not merely is at a standstill but goes backward.

What shall be done? Heal the breach before the Week of Prayer begins. That is the only answer.

But how? Ah! that is the difficulty. Yet it is difficult only because most people begin the wrong way. They say, I am not to blame; the blame is all in the other party. Let them make the apology; let them begin the reconciliation.

There is the great mistake. It is not the party to blame, but the party not to blame that should take the first step. If you wait for the party to blame to begin, you will probably never begin at all. It is much easier for you who are not to blame to make the advance. Go to the other party, and invite to a pleasant entertainment at your own house. Tell them you may have said harsh and irritating things, and are very sorry for it. Ask them if the old difficulties, if they cannot be explained cannot, at least, be forgotten. Do not discuss them; ignore them. Ask forgiveness for your own harsh feelings. Promise to try to live in peace. Under all circumstances, and at the risk of as much loss of personal feeling as may be required, make peace. Respect the opinions and judgments of the others. Do not ask them to accept yours. Only forget the past, and shake hands over the future. Let not the New Year's sun go down on your wrath.—INDEPENDENT.

## Substitutionary Suffering.

Sometime ago a war waged in India between England and a native monarch named Tipoo Sahib. On one occasion several English officers were taken prisoners, and among them one named Baird. One day a native officer brought in fetters to be put on the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from weakness and pain. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?" "There are just as many pairs of fetters as prisoners," was the reply, "and every pair must be worn." "Then," said the officer, "put two pairs on me, I will wear his as well as my own." The end of the story is that Baird lived to regain his freedom, lived to take that very city, but his generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison? What if, instead of being a captive himself he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free? Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.—EX.

He who buys the world at the cost of his soul will make a losing bargain.